/85 cont./

844 The most common of the crisis situations is the one that
[828] stems from the birth of a child. The crisis exists for the newborn baby itself as well as for the father and mother.

843 /86/ Prenatal precautions for the mother exist in the three
[184] subgroups, and for the father certainly among the Mbüá. The former and the latter refer, in the majority at least, to the normal development of the birth and to the future of the baby. Thus, the Mbüá father, as soon as the pregnancy is verified, leaves off tying anything and does not set snares for catching animals, for there would be danger of hurting the child to be born; he will not be able to eat monkey meat, because the monkey, even after it is shot, remains suspended by its own tail; and so forth. The restrictions, principally dietary, to which for her part, the future Guaraní mother must submit are similar. Pablo Vera in Paraguay told me
[828] that a pregnant woman should not become angry, because the rage would pass to the flesh, the bones, and the spirit of the child. The latter would become a bad sorcerer, póro-avykỹ-á.

844 The one who assists the woman in childbed is her mother;
[593] lacking one, the mother-in-law or another old woman of the group.
[606] The Ñandéva of Bananal usually call a mestizo midwife from
[602] nearby; if that is not possible, an old woman from the village helps at the birth. The family does not always have at its disposal the resources to pay a foreign midwife, who is paid in goods or even with money. Among the Kayová it happens that the husband himself acts as male midwife for his spouse. In general the presence of unnecessary persons is not allowed during the delivery, nor in the two or three days immediately following. Not infrequently the Kayová woman will withdraw to the forest in order to give birth, staying there a day or a night and a day.

When the birth takes place inside the house, the placenta is buried right there. Special care is given to the treatment of the
[824] navel. The umbilical cord is cut by the midwife with the help of a splinter of takuãrĩ or bamboo (takuára); using scissors, "it is
[152] ruined." In order that the navel dry up more quickly, ashes are
[184] applied as "desiccative"; the Mbüá obtain them by burning pindo nuts; the Kayová and Ñandéva burn either horse manure or maize cobs.

/94 cont./

881 178 pay little attention to the phenomenon of masculine adolescence. Only in the village of Jacareí have I had information that the boy, 881 when his voice changes, is subjected to the resguardo in order not 825 to be the victim of odjépotá and so that there will not be incarnated in him certain spirits, particularly of animals such as anta, jaguar, etc. The spirits of female animals would be incarnated in the boys, just like those of male animals in the girls. The resguardo of the boys is practically reduced to not eating the meat of ani- [868] mals considered dangerous spirits. It is at this age that they learn the manufacture of adjó (carrying baskets) and sieves, the tasks in the clearings, the construction of traps, and other things.

881 304 [184] [178] The Mbüá practice the piercing of the lip, but they do not seem to attach exceptional importance to it, at least in general. In the group now established in the village of Rio Branco, a doctor-sorcerer, some decades ago, decided without much ado to abolish the practice; he is supposed to have explained his attitude by saying that "today one can no longer live as in ancient times."

[301] [824] The orifice is minimal, almost invisible, and in it is worn (but not always) a fine toothpick of taquara. The piercing is not necessarily done by the fianderú. Any man of the village can perform it, using a splinter of pindo leaf-rib. It is preferred, however, that all the boys of prepuberal age (about ten years old) existing in the group submit to the operation simultaneously. Any person, including those of the female sex, may be present on the [752] occasion. The patients are not considered in a state of odjékóaku, [278] and the wound is only treated with peanut /Port. coró/ oil (ytxótxim). /95/ An essential condition is that the boy must have previously [115] passed through a period of apprenticeship under the orientation of [868] his father or some person entrusted with it, during which he has been instructed in the techniques of plaiting and other skills -- so that he does not become lazy, according to the explanation of 881 Pablo Vera of Yroÿsã. In Rio Branco the Indian Karaí or Marcelino 867 Rosa explained to me that the ones being initiated receive a series 527 of recommendations or counsels (which he called "education"). [115] They are more or less the following: "work a lot, plant well, do

/95 cont./

881 The father or the mother of the boy, or both, undertake to conduct him to the village where the celebration is held. During the period of the ceremonies, which in general extends up to May, [782] [829] /98/ there are prayers every night and also during the day. "Because they do not have anything to do, only that prayer," according to the expression of the Indian Vicente of Amambai.

[756] Preliminarily the fiandeŕú chooses and teaches the huitxá, "the chief of the kids" /Port. chefe dos guris"/, who subsequently [782] sings with his companions for many nights the prayers that he has learned, which are called kunumí porahéi. The boys "se resguardam" /guard themselves/, for they are in a state of (odjéhóaku) during this period which precedes the piercing and which can be prolonged for many months ("if the fiandeŕú orders"); and after the ceremony, the resguardo continues until the wound is healed, "until the fiandeŕú lets them go, it is the fiandeŕú who should know." The boy that does not se resguarde /guard himself/ with enough care, "grows up badly," that is, "he has illnesses." The resguardo, which does not include fasting, consists mainly in [262] the abstinence from meat. After the lip is pierced, the boy [752] nourishes himself on ripe bananas, principally avoiding mandioca flour, for otherwise it might get into the hole and it would be ruined (4).

4. /From p. 98 of the original source./ As a curiosity I shall note that in the interior of São Paulo there is the belief that, after they [304] [262] [752] pierce the ear lobes for the use of earrings, the girls are supposed to abstain from certain foods, especially mandioca flour and eggs. (A personal communication from Ruth Corrêa Leite Cardoso.)

[784] The boys, of course, are also not allowed to work.

[252] The boys have their own cook, a spinster or a widow. A [884] married woman cannot take on the task, for the cook should maintain sexual abstinence; if she sleeps with a man, the food would [562] be bad for the boys. The woman may not, like any other woman, [304] be present at the ceremony of the piercing of the lip.

5: Métraux E-4 (no date) 1948 SM4 Guarani SM4

175 dictator, Francia, ordered the destruction of the five missions south of
648 the Paraná River. The 15 missions between the Paraná and Uruguay
797 Rivers were abandoned during the war of 1816–18. The *Guaraní* who were not slaughtered settled in small villages, often near the ancient missions. In 1848 the dictator of Paraguay, Carlos Antonio Lopez, suppressed Bucareli's regime and forced the 6,000 *Guaraní* who still occupied missions to live in ordinary villages like the remainder of the Paraguayan population. The last vestiges of the Jesuit system disappeared after that date.

The Jesuit missions of Paraguay have been the subject of considerable controversy concerning their alleged communistic organization.

CULTURE

SUBSISTENCE ACTIVITIES

241 178 [433] [362] [71] The early *Guaraní* seem to have been proficient horticulturists, perhaps superior to their modern descendants, the *Caingué*, who are said to be unable to subsist entirely on the output of their small fields. Like the *Tupinamba*, the *Guaraní* supplemented their diet with all kinds of wild fruits, and with game and fish.

[476] **Farming.**—The whole community, among both ancient and modern *Guaraní*, cooperated in clearing a large field by the slash-and-burn method in a thick forest and then subdivided it into family plots. Planting and [821] sowing were regulated by the course of the Pleiades. The main agricul- [412] tural tool was the digging stick. After five or six years of cultivation fields were considered exhausted and were abandoned.

Most plants typical of the Tropics, except cayenne pepper, were raised by the *Guaraní* and are still grown by their descendants, the *Caingué* and the Paraguayan Mestizos. Manioc, mainly the sweet species, and maize are the staples. The *Caingué* cultivate manioc, maize (5 varieties), several varieties of sweet potatoes, beans, mangara (*Xanthosoma* sp.), a tuber called carahu (*Dioscorea* sp.), a leguminosea called mbacucu, peanuts, [752] pumpkins, bananas, papayas, and watermelons. They also grow an herb [824] (*Nissolia* sp.) for curing serpent bites, and two shrubs (*Rhamanidium* sp., and *Coix lacryma-jobi*), the seeds of which serve as beads. The *Paĩ* [411] and *Chiripá* raise tacuapi reeds, or caña de Castilla (*Arundo donax*), for [262] their arrow shafts. The *Caingué* are very fond of sugarcane, which is for them a delicacy.

222 **Gathering wild foods.**—The *Guaraní* of the southern Brazilian plateau consumed great quantities of pine nuts (*Araucaria brasiliensis*), which are abundant in that region.

[178] The modern *Caingué* subsist far more than did their ancestors on wild plants, especially pindo palms (*Cocos romansoffiana*). This tree not only provides them leaves for making baskets, but also with vitamin-rich terminal shoots, with juicy fruits, oily nuts, and pith which the Indians

1:Dobrizhoffer M-5 (ca. 1760) 1822
814 Abipon 814 GUARANI 814

G IN THE TOWN
of St. Joachim I knew an Indian named Ignacio Yaricà, eight years an attendant upon the sick, whose dexterity and success I could not but admire. He would set a broken limb, and entirely heal it in a very short time by means of swathes of reeds and four little herbs. The woods of America also produce a kind of dark green ivy, which twines itself round the branches of trees, and is called by the Spaniards *suelda con suelda*. This plant cut small, boiled in water, and bound with linen on to the limb, soon and happily consolidates it. In the city of Corrientes, a Spanish matron was cured of a sprained foot, by merely wrapping it in the fresh skin of a puppy. The Abipones are totally ignorant of medicines for purging the bowels, causing perspiration, removing bile, and dispelling noxious humours. They will not even bear the mention of an enema. In the town of St. Jeronymo, a Spanish soldier who professed the art of medicine, being requested by Father Brigniel to attend upon a sick Abipon, declared the necessity of an injection. No sooner did the sick man feel the syringe applied to him, than he started furiously out of bed, snatched up a lance, and would have slain the soldier physician, had he not saved himself by hasty flight. Sudden terror giving way to rage, the old Spaniard, whilst we were laughing,